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SHIVARATRI
AND
VATUKA BHAIRAVA PUJA VIDHI

By

Prof. M. L. Kukiloo

Publishers

ISHWAR ASHRAM TRUST

ISHBER (NISHAT), SRINAGAR

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With blessings from Gurudev.
[illegible]

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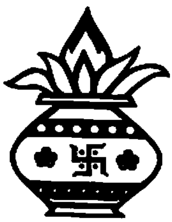
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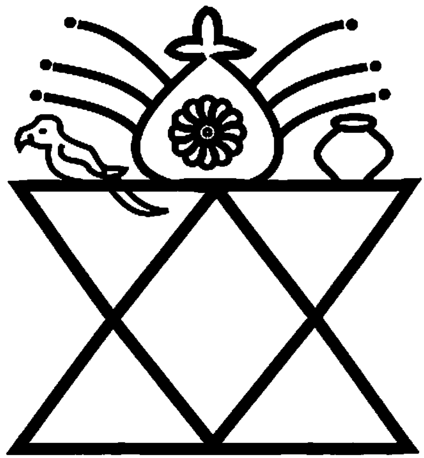
Shri A.N. SAPROO
and
Shmt. KANTI SAPROO

on
SHIVA RATRI celebrations of 2009
(Last year a critical edition of Panchastavi
was also presented by them)

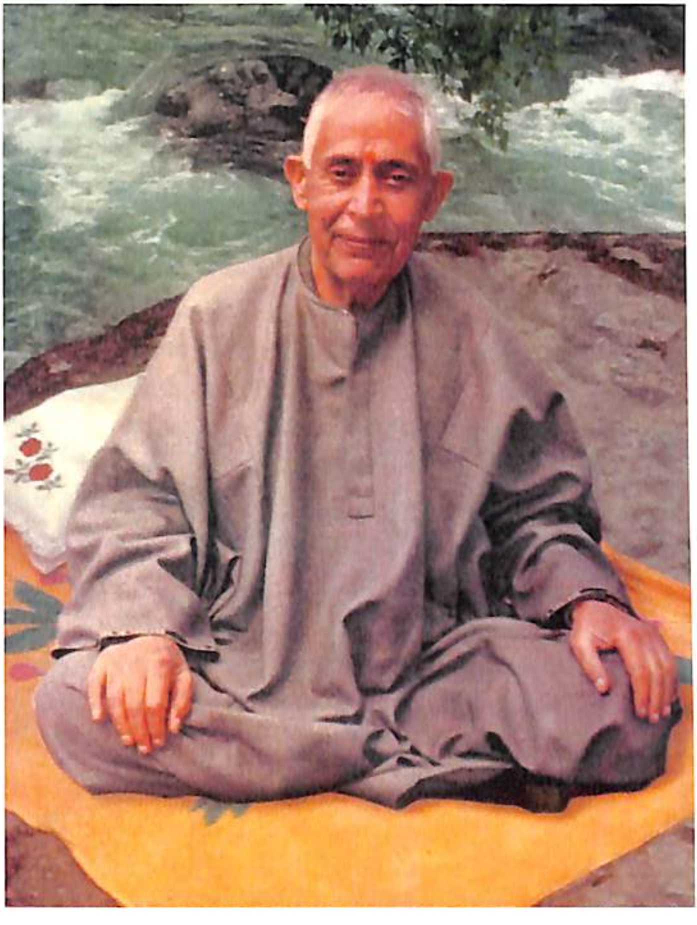
as a token of love and regard
in memory of
Sadguru Ishwar Swarup Swami Lakshman ji Maharaj



Kalasha
Patra (Pot)



A sketch of
Brahma Kalasha



दिव्य शिलातल पर बैठे स्वात्मचिन्तन में तनमन।
सद्गुरुदेव निज श्रीमुख से करते शैवशास्त्रमन्थन।।

JAI GURU DEV

Ishwar Ashram Trust feels pleasure in publishing a booklet entitled "Shivaratri and Vatuka Bhairava along with Puja-Vidhi" by Prof. M.L. Kukiloo. Maha-Shivaratri is the greatest socio-religious festival of the Kashmiri Pandit community, in particular. This festival is being celebrated throughout India and abroad with religious fervour. The historical background of Shivaratri and Vatuka Bhairava has been lucidly explained by the author who happened to be the Ishwar Swarup Swami Lakshman joo Maharaj's one of the cherished disciples and devotees. The Trust is grateful to him for sharing the secret knowledge of the festival revealed to him by Sadguru Maharaj and preparing a brief Shivaratri Puja-Vidhi also for the benefit of young generation and of common people.

Ishwar Ashram Trust expresses heartfelt thanks to Sh. A.N. Saproo and Mrs. Kanti Saproo, devotees of Swamiji Maharaj, for their benevolent act of funding full financial help for publishing this book for the betterment and spiritual upliftment of Kashmiri-Pandit community.

May Sadguru Maharaj shower the couple with choicest blessings.

Jai Guru Dev!

I. A. T.

Shivaratri, Feb. 22nd, 2009. S.–J.–D.–M.

HISTORICAL REVIEW OF SHIVARATRI

According to Encyclopaedia Britannica, the name Shiva does not occur early in the Vedas. The Vedic Gods are mostly nature Gods and 'Rudra' the God of thunder, figures prominently in the 'Rigveda' only to give way subsequently to Shiva. It is said —

शिवात्मकं इदं विश्वं शिवादेव प्रवर्तते।
शिवाय शिवगर्भाय शिवः सर्वं प्रचोदयात्॥

This whole universe is the form of Lord Shiva; this whole universe has emanated from Lord Shiva; this whole universe is nothing but Shiva; each and every object of this world is centralized in Shiva. Let that Shiva direct my all actions for achieving Shiva-hood.

The Shiva faith has been in vogue in Kashmir also since the very early times. In the third century A.D. there existed "Krama system" of Kashmir Shaivism. "Nilamata Purana" of sixth century A.D. makes a mention of "Shivaratri" as a festival of Kashmir. Thus the Shivaratri has been observed in Kashmir for centuries with special fervour and elaborate rituals.

नमो वटुक भैरवाय सर्वभूताय वै नमः।
नमः त्रैलोक्यनाथाय नाथनाथाय वै नमः॥

The aim of celebrating Shivaratri is to maintain the balance of universal awareness every time irrespective of any kind of distinction whatsoever. In our Lunar

calendar fourteenth day of dark-half of the month, heading to fifteenth day i.e. 'Amavasi', is auspicious day for those seekers who are treading the path of spirituality. Just neither the Sun nor the Moon is visible on 'Amavasi' night, similarly when the subject and the object get absorbed into one reality that is called as "Shivaratri", in philosophical terms: This very fact has been expressed by the great Kashmiri Shaivite master Acharya Utpaladeva of 9th century A.D. in his devotional treatise namely "Shivastotravali" as under.–

यत्र सोऽस्तमयमेति विवस्वान्
चन्द्रमः प्रभृतिभि; सह सर्वैः।
कापि सा विजयते शिवरात्रिः
स्व प्रभा प्रसर भास्वर रूपा।।

(Translation: When the Sun, the Moon and all other stars set at the same time, there arises the radiant night of Shiva spreading a splendour of its own, the Shivaratri). — *C.B. Blaully.*

Here the Sun and the Moon are symbols of inhaling and exhaling breath i.e. Pran and Apan, and the stars are the entire thought construction. At junction point known as Madhya Dham–"मध्यधाम"–Pran and Apan (प्राण-अपान) is to be set at rest to get the glimpse of Shivaratri.

Shiva is held in great reverence in almost all parts of India and abroad. He is considered the life force. He emanates this creation and reabsorbs it within. He is the only reality of the universe. Shiva is infinite consciousness. He is independent, eternal, formless,

secondless, omnipresent. He is the subject and the object, the experiencer and the experienced. Being 'Ashutosha", He is propitiated easily. He is "Ardha-Narishvara" the union of Shiva and Shakti. We cannot think of one without the other. He is the remover of darkness being the eternal master – गुरुः। As is said in Tantras that:–

यो गुरुः स शिवः प्रोक्तः यः शिवः गुरुरेवसः।
उभयोरन्तरं नास्ति गुरोरपि शिवस्य च।।

"Master is Shiva and Shiva is master. There is no difference between Shiva and the master." Due to this very fact all philosophers and thinkers of India from time immemorial have laid stress on Shiva worship, as only it can lead us to happy life in this world and in another world also.

In Shaivi scriptures Shiva is named as 'Prakasha-vimarshamaya'. "The Prakasha aspect however is not the most distinctive aspect of the individual self, because it is common to other things also such as mirror, jewel, crystal, etc. Here 'Vimarsha' stands for the distinctive aspect of the Self and signifies the capacity of the Self to know itself in all the purity. "Vimarsha" is that power which is ultimately responsible for keeping the universe in the state of perfect identity with itself at the time of destruction and manifesting it as apparently separate from itself at the time of creation".

(Swami Lakshman joo Maharaj)

In 'Shivaratri' there are two words:–Shiva & Ratri.



अमृतेश्वराय रुद्राय ॐ जुंसः मन्त्रमालिने।
अमृतेशाय नाथाय अमृतौघप्रवर्षिणे।।

WHAT IS SHIVA?

Etymologically Shiva means:– "श्यति छिन्नत्ति भव-बन्धनं इति" शिवः or "शेते तिष्ठति सर्व जगत् यस्मिन् स शिवः शंभुः विकार रहितः" i.e. who releases one from worldly entanglements is called as शिवः or in whom the whole universe resides and who does not accept any change, He is Shiva. He is auspicious, pleasant and changeless.

WHAT IS रात्रि?

As per Sanskrit grammar in 'रात्रि' word the root is 'रा' means 'to give' because when 'रात्रि' (night) comes it bestows pleasure and peace to all. So it is called रात्रि। Shivaratri means that night which is blissful and is associated with Shiva, it illumines every thing and helps in recognising the reality. In Skanda Purana it is said:–

परात् वरतरं नास्ति शिवरात्रिः परात् परं।

i.e., Nothing exceeds Shivaratri. It is highest of all. Also:

योे न पूजयति भक्त्येशं रुद्रं त्रिभुवनेश्वरम्।
जन्तुर्जन्म सहस्त्रेषु भ्रमते नात्र संशयः।।

i.e., One who does not worship Rudra who is the Lord of three worlds, with devotion on Shivaratri, he moves from one birth to another birth for thousands of years. There is no doubt.

More so— शिवं पूजयित्वा यो जागर्ति च चतुर्दशीम्।
मातुः पयोधररसं न पिबेत् स कदाचन।।

i.e., After worshipping Shiva on fourteenth day of dark-half month of Phalgun, without sleeping throughout night, one does not come to the womb of mother and is free from the birth and death.

Shri Madhavacharya, the author of "Kalamadhava" enunciates "Shivaratri" as under

शिवस्य प्रिया रात्रिर्यस्मिन् व्रते अंगत्वेन निहिता तत् व्रतं शिवरात्र्याख्यम्।।

means:- Shivaratri is the night dearer to Lord Shiva. Observing fast that night is to bliss oneself with Shiva grace. Manifestation of रात्रि takes place almost simultaneously with Shiva, because unless there be consciousness of what is manifested how can it be found to have manifested at all.

Shivaratri is blissful for all irrespective of caste, creed, colour and country. It is said in the Puranas that Lord of Death went to Lord Shiva and enquires from him about the liberation of a hunter who happened to be chargesheeted by Yama for his heinous activities. In a jungle the hunter while scared of opponents, climbed a tree which happened to be a Bilva tree. It was Shivaratri on that day. Shiva Linga was below the Bilva tree. Unintentionally the three pronged Bilva leaf fell on Shivalinga and without knowing anything about it the hunter fell asleep. He had not taken anything on that night because of fear. Lord Shiva being आशुतोष blessed the hunter by his that act and the hunter was free from the pangs of birth and death. On hearing it Yama was amazed and extolled Lord Shiva uninterruptedly.

It is clear by this that observance of fast and other rituals on Shivaratri helps one to tread the path of spirituality smoothly and get released from the worldly pangs.

In Treta Yuga–त्रेतायुग–this Shivaratri festival used to be celebrated for twenty days i.e., from 1st day of the dark-half of the month of Phalgun to the fifth day of bright-half of Phalgun.

In द्वापरयुग–Dvapar Yuga–this festival was being celebrated with all ritual fervour and worship etc. from 1st day of the dark-half of the month of Phalgun to Amavasi.

In KaliYuga –कलियुग–the span of worship period is reduced to five days only i.e., from 11th day of the dark-half of the month of Phalgun to Amavasi.

One thing here is noteworthy that the starting day of this holy festival remained always होरा प्रतिपद्-हुअर अुकदोह i.e., 1st day of the dark-half of the month Phalgun from Satya Yuga to date.

As per our moon calendar there are twelve Shivaratris in a year. Every 14th day of the dark-half of the month is taken as Shivaratri. Tenth and eleventh number of Shivaratris i.e. fourteenth day of 'Magha' month and fourteenth day of Phalguna month are considered ominous, because these two are related with the manifestation of "Vatuka Bhairava" and with the union of Shiva and Parvati.

Shivaratri is not an ordinary night but it is the night of receiving all desired objects, and getting all coveted desires fulfilled. Shivaratri is called Herath – हेरथ also in Kashmir. "हेरथ" word is corrupt form of "हरात्रि" means the night of Hara-Shiva. So Shivaratri is that night in which this mundane world exists nowhere, only

pervasiveness of Shiva-hood pervades from all sides.

This "हेरथ" word meant for Shivaratri is not an old one. It is said that last governor of Afghan ruler in Kashmir was (अब्दुल जबार) Abdul Jabbar. He tortured the people of Kashmir by all means. It was during his rule that Kashmiri Pandits were directed to celebrate Shivaratri in June instead of February to test their firm belief that on Shivaratri snowfall is must. It is said that in June when this festival was being celebrated, it snowed heavily. The ruler was upset and shouted it is "Hairat"—astonishment. Since then this word came into prominence with Shivaratri. At this time also people of Kashmir while making reference to this event say "बुछतोन यि ज़बार जन्द हारस ति करुन वन्द" means see the plight of this mean Jabbar, he has changed hottest month of June into winter month.

The Shivaratri festival is being celebrated from time immemorial. Our ancestors used to say that in Satya Yuga – the first period of four yugas – this festival used to be celebrated from first day of dark-half of Phalgun month i.e. from "हुअर अुकदुह" to tenth day of bright-half of the month of Phalgun i.e. it would commence on "हुअर अुकदुह" and would culminate on फाल्गुन शुक्लदशमी. This way for twentyfive days this festival was being celebrated. It is not out of place to mention here that as per our Kulachar–family tradition–we also (the writer's ancestors to date) follow this very above said tradition. It is impertinent to point out here that in Kashmir there were 108 families of different Surnames mostly "Kak – Gurtoo – Razdan – Kakapuri –Khosa – Mujoo –

Kokiloo", etc. who used to follow the tradition of 25 days celebration of Shivaratri festival. Five days elaborate Shiva-Shakta worship tradition was followed by all these 108 families from Phalgun Krishna Ekadashi (फाल्गुन कृष्ण एकादशी) to Phalgun Krishna Amavasi (फाल्गुन कृष्ण अमावसी). Some families would strictly observe vegetarian offering system and would not permit any outsider to visit them or stay with them during these days. There were some 'तान्त्रिक पूजा' followers who would offer non-vegetarian offerings on 4th day of worship and would permit all to visit them during these days. During these 5 days of worshipping every day some specific vegetarian preparations are being offered to वटुक भैरव and other deities. Those who would observe vegetarian's way of offerings strictly, they used to be called as "Gurtoo". This tradition is prevalent in some families at present also. Kukiloo's are also following the tradition of 5 days पूजा from time immemorial. Kalhana, the great historian of Kashmir, mentions the name of one ancestor of Kokiloo clan namely Kripal joo by mentioning "कृपालु कोकिलो गुरुः" who had to follow this tradition for full one year due to some unawareness. He was ordered by Supreme force to act accordingly. Worshipping Amriteshwar Bhairava and Vatuka Bhairava uninterruptedly for full one year. In these 5 days worshipping system "पानक" (Panak) or beverage of 21 various herbs, is being prepared for all four days and offered to all deities and वटुकभैरव with elaborate Shakta Puja-vidhi and with offering of flour cakes etc. with each Mantra. The worshipper with

(पानक) beverage drops first sprinkles himself with each Mantra and then offers handful of flowers to deities with each Mantra and then the offerings of flour cake also. वटुक भैरव is worshipped in a special way along with his eight energies (शक्ति) namely – सौम्या (saumya), धनप्रदा (dhanaprada), ऋद्धि (riddhi), श्रीम् (shrim), हसरां (hasaram), etc. Then the regional masters called 'क्षेत्रेशनवक' are worshipped with their separate Mantras. Lord Shiva's Puja holds a special attraction during these five days. Every day elaborate पार्थिवेश्वर पूजा (Clay Linga) is done with Shaivi fervour and then eight भैरव attendants of Lord Shiva are being propitiated separately. Every day Shaivi कलश पूजा is done which takes minimum three hours. "Dash Vidya" (दशविद्या) पूजा is most conspicuous during these five days of worshipping. 'Sri Chakra' (श्रीचक्र) पूजा of this system is very interesting, awesome and energiser. At the end sacred fire is being prepared and special "मन्त्रचक्र" containing detailed Mantras of all deities, Devis, अमृतेश्वर भैरव and वटुक भैरव are recited and proper offerings are being made in a sacrificial fire called "वैश्वदेव व्याहृति" –Vaishvadeva vyahriti. Vatuka Bhairava's Namavali of 108 names is also recited with special offering in this very sacred fire at the end. Then a full big plate of rice and cooked vegetables is offered to all क्षेत्रपाल and वटुक भैरव. On the culminating (5th day) प्रसाद of कलश देवता along with its auspicious sprinkles is being taken by all for the spiritual upliftment and betterment.

With the grace of Lord and Vatuka Bhairava this elaborate five day particular पूजा system of Kashmir of

शैवी मत (followers of Shaivi tradition) is followed only by Kukiloo clan amongst Kashmiri Pandit community now-a-days.

Most interesting part of this पूजा is that वटुक भैरव is worshipped every day upto 10th day of Phalgun bright fortnight and in the evening of that day प्रसाद of वटुक भैरव is distributed amongst all. So instead of डून्य अमावस - वटुक प्रमोचन पूजा is done by the followers of this tradition on 10th day. From हुरय अुकदुह i.e., from 1st day of dark-half of Phalgun month to 10th day of bright-half of Phalgun month this tradition of Satya Yuga with celebrate Puja is being followed by Kukiloo clan only todate in Kashmiri Pandit community. With the grace of Lord अमृतेश्वर भैरव and परादेवी this type of special worship of Shivaratri is usually performed during night hours from 6p.m. to 4a.m. for full 10 hours.

The word meaning of हुअर (huar) is that from this day we have to cleanse the walls, rooms, floors etc. with clay paste. It is the cleanliness–the clean consciousness– which is next to godliness and this is the message of Shivaratri. To observe the Reeth–family tradition– this religious aptitude has come to us from time immemorial.

Now-a-days also all Kashmiri-Pandit families clean the walls, floors, rooms and worship place of "वटुकभैरव" from "हयुर अुकदुह to हयुर चोरम" as per their "Kula-reeti"– family tradition. After that upto 10th day–quite a number of clean earthenware pots had to be purchased from a local potter for performing Puja on this sacred

day. Two large vessels are kept for वटुकभैरव and "Kalash" Puja, while the smaller pots represent other deities are readied for formal worship. Within big vessels the clean water is kept and dried walnuts are deposited right up to the brim on worship day.

It is noteworthy that from "हुअर-अकुदोह" i.e. from 1st day of dark-half of the month of Phalgun–upto Amavasi i.e. fifteenth day each day has it own name. For example ह्युरय अुकदोह-ह्युरय पंचअम, ह्युरय-शयम, ह्युरय सतम, ह्युरय अठम and दयार दहम। From the eleventh day the ritual worship starts and all these five days from 11th day to Amavasi are named as under: गाढ़काह, (11th day) वागअरयबाह (12th day) हेरच्य त्रुवाह (13th day) शिवचतुर्दशी (14th day) ड्रून्य मावस (15th day)

होरा अष्टमी (हुअरय-अठम)–regarded as the birthday of सीता (Shri Ram's Shakti) is being celebrated with great religious fervour. All devotees and Sadhakas remain busy during the night of this day in performing the ritual worship. In Srinagar on this day all walks of people would assemble at Sri Chakareshwar temple of Hariparvat, and would sing भजन-लीला etc. throughout the night. Besides at पुरवरि बल (Shrine of Raginimata) at the foot of Hariparvat and at other famous temples of the valley this day was celebrated with pomp and show. Now-a-days also after migration Kashmiri Pandit community members celebrate this day in various parts of India in respective temples and Ashrams as usual.

On होरा दशमी or दयारअ दहम् newly married women are a point of attraction on this day. Newly dressed they

have to take along with them rice-bags, dry walnut bags of special quality, gifts for in-laws, cash gifts as per the status, a bag of cowrice (हारय) for playing with in-law mates, and sugar candies, etc.

In each and every house separate small room is decorated with flowers etc. for वटुक भैरव पूजा. Fresh flowers etc. used to be kept for the worship of 'वटुक भैरव' along with other deities namely–

रामग्वुड़ (Ram Gvudh), ऋष्य डुलिज़ (Rishya duliz), सन्य पुत्तल (Sanya Puttal), वागुर (Wagur), सन्य वअर (Sanya Vaar), क्षेत्रपाल (Kshetrapal), धूप ज़ूर (Dhoop Zoor).

From the night of the eleventh day the ritual worship would start. This day is named as गाड़ काह (Gaad-Kaha). In Kashmiri 'गाड़' (Gaad) means 'fish' the spiritual meaning of this day is that we have to control our sense organs which are compared with fish because of their unstable and vacillating nature. Five sense organs of action and five sense organs of cognition and their ruler mind मन are eleven. Kaha means eleven in Kashmiri language. So this 1st day namely 'गाड़ काह- is meant to purify our senses (इन्द्रियवर्ग) and keep them ready for performing the ritual worship meant for this 1st day. In Tantras it is said that 'Kaha' (eleven) of Kashmiri is symbol of KA –कादि विद्या that is fifteen syllable mantra known as पंचदशाक्षरी and HA–हादि विद्या sixteen syllable mantra known as षोडशाक्षरी of Maha-Tripura Sundari or माता श्रीविद्या. So this first day known as गाड़काह is very sacred day of Shivaratri rituals because we have to surrender to goddess Tripurasundari whole heartedly

on this day to get the entry ticket for performing the worship of Lord Shiva. In magnumopus of Abhinava-gupta's Tantraloka, it is said "शैवी मुखं इहोच्यते" means that worship of 'Shakti' is essential for getting entry into the realms of Lord Shiva.

Before throwing light on वटुक भैरव we shall explain first the other deities of lesser importance known as "रामग्वुड" etc.

It is said that this Shivaratri याग used to be performed by the sage VISHVAMITRA in earlier days. While performing it the demons disturbed him beyond his control. Then he had to take refuge of Lord Rama who helped him by removing those evils and enabling him to complete the याग. Since then the symbol of Rama is kept on Shivaratri याग as "राम ग्वुड or रामघट or रमणघट" so that evil forces may not distrupt it any more.

"ऋष्य डुल्यिज" (RESHYA-DULIZ) as the name suggests is purely "SATTVIKA". Vegetarian dishes, milk, kheer, sugar candies are to be offered in this circular open mouthed earthen pot having the cosmic shape of the divine. In Tantras it is said that vegetarian Bhairava namely "विश्वकसेन –Vishvakasena and other Bhairavas of this nature are propitiated by Sattvika–सात्त्विक foods. Some specific mantras of–त्रिपुरसुन्दरी–Tripura Sundari are recited and offerings are made from all directions with those mantras in this Rishya-Duliz. It is treated as प्रकृति element while रामग्वुड is the form of पुरुष element. So these two main elements are also represented in this highly regarded Puja.

सन्य पुत्तल–Sanya Puttal–is of pure Shaivite form. In Kashmir Shaiva philosophy Shakti and Shiva are inseparable, they are one. In यजुर्वेद सन्यी-सिन्नी is said an energy of pure form. In Sanskrit lexicon सिनीवाली is synonymous of अमावसी (importance of अमावसी described earlier). पुत्तल is the form of Shiva. So this सन्यपुत्तल is the union of Shakti and Shiva. In Kashmir our Muslim brothers call Shivalinga by the name of 'पुत्तल' this time also. Shivaratri being the divine union day–those two aspects (सन्य+पुत्तल) of the absolute reality are worshipped and meditated for the upliftment of devotees. A cone shaped clay model (सन्यपुत्तल) type object come amongst the many findings of Harappan excavations also which affirm the importance and existence of our religious ethos from very ancient times.

वागुर–Vagur, is very important principle in this Shivaratri Puja. The 12th day of the dark-half of the month of Phalgun is called as 'वागरयबाह'–Vagaraya Baha. In Rudrayamala Tantra वागुर is said बन्धरूपा, so वागुर is पाश (Pash) or net which is lie woven by the specific mantras of हंसवागीश्वरी–Hamsavagishvari, कुब्जिका–Kubjika and नवात्म–Navatma mantra and is worshipped according to Kulachara–family tradition. The offerings of all kinds are to this principle of clay type model which is attributed as binding as well as releasing force i.e., भोगमोक्ष प्रदाशक्ति Bhogamoksa-pradashakti. Spiritually speaking this is indicative of अनाहत चक्र–Anahat-chakra of Kundalini Yoga. Etymologically वागुर is वाव+गरन means the feeling of sublime sound experienced by the Yogi while meditating Kundalini Yoga.

Third day of the worship is attributed to हेरथ त्रुवाह–Herath Truvaha. This day वटुक भैरव with his 8 energies namely सौम्या, भीमा, धनप्रदा etc. is worshipped in an elaborate way. In Tantras, thirteenth number is the number of Lord Shiva. To explain it is said that five senses of action, five senses of cognition, mind and intellect are twelve and Para is the supreme thirteenth one. To quote गीता जी —

इन्द्रियाणि पराण्याहु इन्द्रियेभ्यः परं मन।
मनसस्तु चरा बुद्धिः यस्तु बुद्धे परस्तुसः।।

Thus this day also magnifies the importance of Shiva and his worship.

Kshetrapal क्षेत्रपाल literally means the protector of a particular place. These are worshipped by this specific name every where in various worships. In Kashmir also nine क्षेत्रपाल known as क्षेत्रेश नवक were worshipped accordingly. These nine क्षेत्रपाल or nine Bhairavas are known as वेताल भैरव, मंगलेश्वर भैरव, तुष्कराज भैरव, आनन्देश्वर भैरव, बहुरवातकेश्वर भैरव, राजराजेश्वर भैरव, लोष्टक भैरव, हाटकेश्वर भैरव and नन्दिकेश्वर भैरव। These nine Bhairavas are incharge of particular different regions in Kashmir valley and are worshipped on Shivaratri.

Spiritually क्षेत्रपाल–क्षेत्र is our own body and पाल protector of that body is आत्मा as is said by Kashmiri Shaivite Yogi scholar-teacher Abhinavagupta in his little treatise known as "देहस्थ देवता चक्र"–wheel of deities residing in our body:—

षड्दर्शनेषु पूज्यं षट्त्रिंशत्तत्त्व संवलितम्।
आत्माभिख्यं सततं क्षेत्रपतिं सिद्धिदं वन्दे।।

"Unceasingly I bow to क्षेत्रपाल who is bestower of all Siddhis, who is worshipped as superior in all the six philosophies, who is encircled by thirtysix elements namely from Shiva element to Prithvi–earth–element and who is named as your own self." *(Swami Lakshman joo Maharaj)*

Among eight Bhairavas–attendants of Lord Shiva 'हेरुक' Bhairava being superior is worshipped by side of क्षेत्रपाल separately with special mantras on Shivaratri day. His presence is regarded very essential. सन्यवअर–Sanyavaara is one more pot of clay being used in this festival. This model of clay is hollow inside and is treated as symbol of शून्य–voidness. It throws light on this fact that शून्य the निर्विकार form of Shiva pervades this cosmos.

It is to be noted here that all these clay pots of various names are to be kept side by side of वटुक भैरव who is to be filled with fresh water. Dry walnuts are to be deposited in it upto the brim with vermilion—सिन्दूर, स्वस्तिक (तान्त्रिक प्रणव) ह्रीं (शाक्त माया प्रणव), ॐ (वैदिक प्रणव) and हुं (शैव प्रणव) are to be painted on all sides of वटुक भैरव alongwith red thread to be tied near the brim of pot and then to be decorated with flower garlands. Why walnuts? They are considered foremost among all dry fruits. Walnuts are the symbol of four Vedas because walnut has four sides within. Walnut has two sides and represent Shiva and Shakti as per Tantras. In philosophical way walnuts being oval shape are considered the replica of round shaped universe and its four sides represent इच्छा, ज्ञान, क्रिया and चित्शक्ति.

It is to be kept in mind that all these major or lesser deities are to be kept on grass pods and it is a custom of every family to tie the neck of the every pot with वुसुर—VUSUR. It is made of special weed usually found in the marshy lands: The significance of this is related to पृथ्वी तत्त्व earth element because it is offshoot of earth. As per Kashmir Shiva philosophy 36 elements starting from Shiva and end on earth. This earth is said as धारिका शक्ति—the energy that has the capacity of bearing every thing. So by putting this वुसुर around the neck of वटुक we pray to him that from this earth element we want to ascend to the highest element known as Shiva for identifying one's ownself with the universal conscience the highest goal to be achieved in one's life.

As per old tradition seven cereals (सत सोस) are to be put in वटुक भैरव vessel as these seven cereals present all deities who due to the fear of ज्वालालिंग manifested as वटुक assumed the form of different cereals and remained hidden in them.

Fourteenth day of worship is taken as शिवचतुर्दशी the most auspicious day of this festival. Lord Shiva's grace is showered on all devotees on this day irrespective of caste, creed and colour. By mere नामस्मरण on this day one is liberated. This is the crux of this शिवचतुर्दशी day of Shivaratri.

Fifth day of the worship is called डून्य मावस on this day this long festival of activities culminate with fervour. After performing special worship all walnuts are taken out of the main vessel and are distributed amongst the kiths and kins as special प्रसाद.

Thus Shivaratri is the state of transcendence cum immanence as per Kashmir Shaivism. This is self luminous state of light. It is independent and does not depend on any external source of light. This is the night of Bliss.

Tantras extol this by saying :—

रात्रीं प्रपद्ये जननीं सर्वभूतनिवेशनीम्
भद्रां भगवतीं कृष्णां विश्वस्य जगतो निशाम्।
संवेशिनीं संयमनीं ग्रहनक्षत्रमालिनीम्
प्रपन्नोऽहं शिवां रात्रीं भद्रे पारमुशीमहि ॥

Means—We take refuge of the Goddess Shivaratri, the auspicious black night of the whole universe, the settling force of all beings, the controlling agent having the garland of stars and planets may she be enshrined in my heart, O Ominous One ! I long you earnestly for my upliftment.

VATUKA BHAIRAVA & HIS NAMAVALI

LORD SHIVA is called by the name of Ekadasharudra because he assumed 11 INCARNATIONS OF RUDRA on different time. Bhairava is 5th incarnation of Lord Shiva as is said and the Hanuman is his 11th incarnation. Bhairava has blessed this earth on the 8th day of dark half of margasirsha month according to Hindu calendar (roughly 3rd week of November that is known as Bhairva Ashtami). It is said that sage Agastya wanted to know about the incarnation of Bhairava and his manifold features. He went to Karttikeya (son of Lord Shiva and Parvati) and with humility asked about the incarnation of Bhairava. Karttikeya in detail said to Agastya that once upon a time all deities and all Devis (Shaktis) were very busy in routine discussion at Sumeru mountain, (said to be golden one). There Brahma (Creator) was conspicuous amongst all deities because of his position. On seeing all deities there some senior sages and ascetics also joined them. They asked them in a humble way to guide them who is having the seniormost position amongst all deities here. On hearing it all turned to Brahma because he was the fittest person to clear this doubt of sages. Though being one in Trinity of Gods, Brahma due to some delusion, ascertained himself as the superior amongst all. He went on explaining them his supremacy and the act of creating all creatures animate and inanimate, being himself SVAYAMBHU – SELF BORN. Therefore "I am the superior" said Brahma to all the sages and deities.

Fortunately, Vishnu's own secondary incarnation, 'Ritu Deva', was also present there. He felt very much on hearing this derogatory statement of Brahma and questioned him for giving such a false statement of his supremacy. "It seems that you have been overpowered by ignorance" said Ritu



नमो वटुक भैरवाय सर्वभूताय वै नमः।
नमः त्रैलोक्यनाथाय नाथनाथाय वै नमः॥

Deva. "I am superior and powerful than you. I am the supreme light of Vishnu. I undertake the job of maintenance of this whole universe. I am the cause of this whole creation. Therefore I am superior than you and amongst all these deities also", said Ritu Deva.

On this petty question Brahma and Ritu Deva began to quarrel like small kids. All the assembled deities there began to persuade them but in vain. Then senior sages directed them to take the sanction of four Vedas because they are the oldest testaments. When four Vedas were approached one by one by Brahma and Ritu Deva, they affirmed this view that Lord Shiva alone is the highest of all. There is no superior other than him. On hearing this all sages and deities were overjoyed but Brahma, who was overpowered by negative energy at the moment, disagreed with this statement and again extolled his supremacy. He again criticized Lord Shiva's peculiarities and passed some irrelevant remarks against him. Then the eternal energy 'OM' came to Brahma and made him to understand the reality that Lord Shiva is the only truth in this world. There is none other than him. When Brahma was adamant on his contention then suddenly there appeared a terrific fiery lingam called JYOTIRLINGA. It was so radiant a flame that it engulfed all deities, sages and ascetics. There appeared after some time a charming child from this fiery flame. Then 5th mouth of Brahma asked this abnormal child, "Who are you? How you have dared to come between me and Ritu Deva". That child did not speak any thing but began to weep loudly. Brahma due to some negative energy misunderstood him. He thought that this child came into existence from his 5th mouth so He named him as Rudra (Rudra also means who is weeping at the time of birth) and ordered him that being Brahma's part (Amshas) he will do his complete protection. He should not weep.

After getting this assurance from Brahma the abnormal child suddenly magnified his form. Brahma was overjoyed to see this. He out of joy said to him that now you will be competent to create, maintain and reabsorb this whole universe. Therefore you will be named as Bhairava. The Lord of death too will get frightened from you so you will be named as KALA BHAIRAVA (Kala means death) also. O Dear ... you will crush all wicked persons so you will be named as AMARDAKA BHAIRAVA also. After some interval Brahma again said O dear! You will be pleased by your devotees with a little worship and prayer and will give your devotees all possible riches and fruits. Your fourth name will be PAPA BHAKSAKA the destroyer of all sins more so from this time onwards you will be the officer in charge of (KASHI) Benaras, the liberator of all beings and will be given the post of KALARAJA. From this time onwards you will be the record keeper of all sins and virtues of the people of Benaras in place of CITRAGUPTA assistant of God of death Yama who punishes and rewards all according to their acts of life.

It is said that KASHI is under direct control of Lord Shiva. Thus Brahma was pleased with this boy. But the child thought that Brahma has insulted Shiva again by interfering in his domain of Kashi and so he struck on him and severed his fifth mouth by his sharp nails which was the source of irrelevant talks. Then looking on Brahma with wrath he told him that he did this action because Brahma was talking totally irrelevant against Shiva with this very mouth. Therefore I have given punishment to this part of body because I felt that this part of the body is enemy of Lord Shiva. On hearing this Brahma's delusion ended and he felt very much ashamed on his act and began to extol Lord Shiva along with all deities, sages and other saintly persons. On

seeing this act of Brahma, Lord Vishnu also came and he too began extolling Lord Shiva along with other deities.

All then agreed that this heavenly entity, which came into existence in the form of VATUKA BHAIRAVA, IS NONE ELSE THAN LORD SHIVA'S FIFTH INCARNATION IN THE FORM OF RUDRA. On repeated requests and prayers of all deities, Lord Shiva stood before them and blessed Brahma and ordered all other deities to restore their positions and attend to their normal duties. This is the origin of Vatuka Bhairava.

The State of Bhairava will be attained when the self is merged in the Absolute Self *i.e.*, when individual being enters in universal being.

Swami Lakshamanjoo

MANTRA OF VATUKA BHIRAVA

Om Hrīm Vaṭukāya Āpaduddhāraṇāya Kuru Kuru Vaṭukāya Hrīm Om ||

Recite this mantra 108 times before Vatuka Bhairava then recite his Namavali.

108 names of Vatuka Bhairava

Note:— With every name of Vatuka Bhairava 'Om' to be pronounced first and Namah at the end while offering flowers and Svaha at the end while offering oblations in sacrifical fire.

(1) Om Bhairavāya Namaḥ ||

Meaning–

Om—That being who has kept 36 elements comprising the 118 worlds, in his body, who is compacted mass of consciousness and bliss and who is exceedingly

great, said to be the nature of LORD SHIVA that is OM.

Bhairava—The highest reality. This is an acrostic word "Bha" indicating "bharna" maintenance of the world, "ra" indicating "Ravana" withdrawal of this world and "va" indicating Vamana protection of this world. So Bhairava is one who maintains, protects, and reabsorbs this whole world. This cosmic process is repeated from eternity to eternity.

Namah—I bow to Bhairava – Real bowing is that when physical internal subtle and subtler bodies are driven inside the body of consciousness. This is real bowing and this is the meaning of Namaskara.

— *Swami Laksmanjoo Sadgurumaharaj*

(2) Om Bhūtanāthāya namaḥ ||

I bow to thee, you are the Lord of all beings.

(3) Om Bhūtātmane namaḥ ||

I bow to thee, you are the form of all animate and inanimate beings.

(4) Om Bhūtabhāvanāya namaḥ ||

I bow to thee, you are beloved of all beings.

(5) Om Kṣetrajñāya namaḥ ||

You are the bestower of movable and immovable property, I bow to thee. Kshetra means physical body also. So Bhairava is competent to give you most desired form.

(6) Om Kṣetrapālāya namaḥ ||

I bow to thee who is the protector of our property or who is the nourisher of our body.

(7) Om Kṣetradāya namaḥ ||

I bow to thee who is fully conversant with the ups and downs of our physical frame.

(8) Om Kṣatriyāya namaḥ ||

You are the embodiment of Kshatriya (this warrior clan), I bow to thee.

(9) Om Virāje namaḥ ||

You are shining with your dazzling light from all sides, I bow to thee.

(10) Om Śmaśānavāsine namaḥ ||

You are residing always in cremation grounds, I bow to thee.

(11) Om Māmsāśine namaḥ ||

You are taking "Mamsa" all negative energies from this cycle of body organs, I bow to thee.

(12) Om Kharparāśine namaḥ ||

You relish any type of food kept in your bony skull, by any one irrespective of caste, colour and creed. I bow to thee.

(13) Om Makhāntakṛte namaḥ ||

I offer my obeisance to thee who is accredited with the act of destroying the sacred fire of Daksha Prajapati, father of Sati Parvati.

(14) Om Raktapāya namaḥ ||

I offer my obeisance to thee who is bent upon sucking blood of all those elements who are having inimical feelings.

(15) Om Pānapāya namaḥ II

I offer my obeisance to thee who is fond of drinking Somarasa–a toxicative mixture of various herbal plants.

(16) Om Siddhāya namaḥ II

I offer my obeisance to thee who has achieved complete perfection in all the fields.

(17) Om Siddhidāya namaḥ II

You are bestower of all effectuations. I bow to thee.

(18) Om Siddhasevitāya namaḥ II

I offer my obeisance to thee who is always served by Siddha–male adeps.

(19) Om Kamkālāya namaḥ II

I offer my obeisance to thee, who is having horrible sight of bony skeleton.

(20) Om Kāla-Śamanāya namaḥ II

I offer my obeisance to thee, you are the absorber of the time hence you over-power Lord of death also.

(21) Om Kalākāṣṭhā tanve namaḥ II

I offer my obeisance to thee, you are embodiment of minutest parts of time and all the sides and corners of the world.

(22) Om Kavaye namaḥ II

I offer my obeisance to thee who is capable of X-raying everything visible and invisible.

(23) Om Trinetrāya namaḥ II

I bow to thee, O three-eyed Lord. Energy of desire, energy of knowledge and energy of action are your three eyes.

(24) Om Bahunetrāya namaḥ ||

To be conversant with all the happenings of the world you are having numberless eyes. I bow to thee.

(25) Om Piṅgala locanāya namaḥ ||

By sucking all the impurities and absorbing all the negative feelings, your eyes are always reddish. I bow to thee.

(26) Om Śūlapāṇaye namaḥ ||

You are having Trident in your hand. This trident (Trishula) has three spikes indicative of dharma–purity, vairagya–desirelessness and jnana–self realisation. I bow to thee.

(27) Om Khaḍgapānaye namaḥ ||

For cutting asunder into two parts the duality of your devotees, you are having sword in your hand. I bow to thee.

(28) Om Kapāline namaḥ ||

I bow to thee, having bony skull in your hand. One who has no idealistic ego is called Kapali (Kapala is the sign of ego).

(29) Om Dhūmralocanāya namaḥ ||

You are Dhumralocana *i.e.,* you are not affected by Maya. I bow to thee.

(30) Om Abhīrave namaḥ ||

You do not have any fear of death and birth, so I offer my obeisance to that fearless form of yours.

(31) Om Bhairavīnāthāya namaḥ ||

I offer my obeisance to thee who is Lord of Bhairavi

(Vimarsha Shakti).

(32) Om Bhūtapāya namaḥ ll

You are protector of all creatures, I bow to thee.

(33) Om Yoginīpataye namaḥ ll

You are Lord of all yogini – female adepts. I bow to thee.

(34) Om Dhanadāya namaḥ ll

You are bestower of all riches namely all Ashta-siddhis (अष्टसिद्धि). I bow to thee.

(35) Om Dhanahāriṇe namaḥ ll

My obeisance to thee. You are apt to destroy all wealth of those who are inimical to you.

(36) Om Varadāya namaḥ ll

My obeisance to thee who is the giver of all boons.

(37) Om Prītivardhanāya namaḥ ll

My obeisance to thee who is fortifier of love and affection.

(38) Om Nāgahārāya namaḥ ll

My obeisance to thee, you are having necklace of snakes around your neck. Snakes represent the various forms of worldly enjoyments which are apparently charming but are poisonous on the long run.

(39) Om Nāgapāśāya namaḥ ll

I bow to you, who is having snakes in your hand in the form of Pasha-noose to entangle all those persons who are bent upon disregarding the reality of the world.

(40) Om vyomakeśāya namaḥ ||

I bow to Lord who is having his braid as the sky.

(41) Om Kapālabhṛte namaḥ ||

I bow to Lord who is holding bony skull in his hand. Here Kapala or bony skull is indicative of lust free mind.

(42) Om Kalāyai namaḥ ||

I bow to Lord who is embodiment of Kala– indicative of time knowledge, desire, freedom and efficacy.

(43) Om Kapālamāline namaḥ ||

I offer my obeisance to you who wear a garland of bony skull indicative of desirelessness.

(44) Om Kamanīyāya namaḥ ||

I bow to you. You are most beautiful deity.

(45) Om Kalānidhaye namaḥ ||

I bow to you. You are the treasure of all arts and all languages.

(46) Om Trilocanāya namaḥ ||

I bow to you. You are having three eyes namely the energy of desire, energy of knowledge and energy of action.

(47) Om Jvalannetrāya namaḥ ||

I bow to thee. You are having fiery eyes, because you have consumed all those negative energies of the universe and reflection of that bliss is reflecting in your eyes like the flames of fire.

(48) Om Triśikhine namaḥ II

I bow to thee, having a three pointed crest in your hand.

(49) Om Trilokapāya namaḥ II

I bow to thee, the protector of three worlds.

(50) Om Trinetratanayāya namaḥ II

I bow to Vatuka Bhairava who is the son of three eyed Lord.

(51) Om Dimbāya namaḥ II

I bow to Vatuka Bhairava who looks like a wonderful charming child.

(52) Om Śāntāya namaḥ II

I bow to Vatuka Bhairava who is an embodiment of serenity and calmness.

(53) Om Śāntajana priyāya namaḥ II

I bow to Vatuka Bhairava, who is darling of those devotees who do not harm any one.

(54) Om Vaṭukāya namaḥ II

I bow to Vatuka, a charming child.

(55) Om Bahuveṣāya namaḥ II

I bow to thee who is assuming various kinds of forms to fulfil the desires of his devotees.

(56) Om Khaṭvāṅgine namaḥ II

I bow to thee who is holding a club or staff with a skull at the top.

(57) Om Varadāyakāya namaḥ II

I bow to thee who is bestower of all boons to his

devotees.

(58) Om Bhūtādhyakṣāya namaḥ ||

I bow to thee who is the Supreme of all the living beings.

(59) Om Paśupataye namaḥ ||

I bow to thee who is the Lord of all animals and human beings. Pashu here means animals and those human beings who do not realize their own self are also like animals.

(60) Om Bhikṣukāya namaḥ ||

I bow to thee who is a mendicant, like a Bhiksuka (beggar) because Vatuka is bereft of ego.

(61) Om Paricārakāya namaḥ ||

I bow to thee who fulfils all the necessities of life of his devotees like a faithful attendant.

(62) Om Dhūrtāya namaḥ ||

I offer my obeisance to thee who is a skilful manipulator.

(63) Om Digambarāya namaḥ ||

I offer my obeisance to thee who is free of all worries.

(64) Om Śūraye namaḥ ||

I bow to thee who is strong and all powerful.

(65) Om Hariṇāya namaḥ ||

I bow to thee who is agile like a deer.

(66) Om Pāṇḍulocanāya namaḥ ||

I bow to thee, who is having yellowish white eyes

full of intoxication.

(67) Om Praśāntāya namaḥ ||

I bow to thee who is having all senses and the body completely subdued.

(68) Om Śāntidāya namaḥ ||

I bow to thee, who is the bestower of eternal peace.

(69) Om Śuddhāya namaḥ ||

I bow to thee who is having the purest form without any impression of impurity of māyā.

(70) Om Śaṅkarapriyabāndhavāya namaḥ ||

I bow to thee who is the dearest relation of Lord Shiva.

(71) Om Aṣṭamūrtaye namaḥ ||

I bow to thee who is having eight forms namely fine elements the sun and moon and the worshipper priest.

(72) Om nidhīśāya namaḥ ||

I bow to thee, who is the Lord of the perpetual wealth of supreme consciousness and bliss.

(73) Om Jñānacakṣuṣe namaḥ ||

I bow to thee who is having a special eye of supreme eternal knowledge.

(74) Om Tapomayāya namaḥ ||

I bow to thee who is the embodiment of penance.

(75) Om Aṣṭādhārāya namaḥ ||

I bow to thee who is representing the eight Rasas (the sentiments) or who is the base of all sentiments.

(76) Om Ṣaḍāhārāya namaḥ II

I bow to thee who is the basis of the six parts of body (five senses and mind).

(77) Om Sarpayuktāya namaḥ II

I bow to thee who is encircled by snakes representing negative energies.

(78) Om Śikhīsakhāya namaḥ II

I bow to thee who is the close friend of Kartikeya, the brother of Ganesha.

(79) Om bhūdharāya namaḥ II

I bow to thee who is the holder of this whole universe.

(80) Om bhūdharādhīśāya namaḥ II

I bow to thee, who is the embodiment of the Himalaya–the king of mountains.

(81) Om Bhūpataye namaḥ II

I offer my obeisance to thee, who is the monarch of this whole universe.

(82) Om Bhūdharātmajāya namaḥ II

I offer my obeisance to thee, who is the son of the consot of Lord Shiva.

(83) Om Kaṅkāladhāriṇe namaḥ II

I bow to thee who is wearing a garland of thirtyfour skeletons representing thirtyfour elements from earth to shakti element.

(84) Om muṇḍine namaḥ II

I bow to thee, who is an embodiment of Shiva

(85) Om Āntrayajñopavate namaḥ II

I bow to thee who is having यज्ञोपवीत of human intestines i.e., the destroyer of all duality and revealer of the supreme unity of the self.

(86) Om Jṛmbhaṇāya namaḥ II

I bow to thee, who is stretching all limbs. It is also indicative of this fact that he is primal source of Virata rupa.

(87) Om Mohanāya namaḥ II

I bow to thee, who is enchanting all, irrespective of caste, colour and creed.

(88) Om Stambhine namaḥ II

I bow to thee, who is bent upon suppressing the negative thoughts of his opponents.

(89) Om Māraṇāya namaḥ II

I bow to thee, who is a killer of all enemies.

(90) Om Kṣobhaṇāya namaḥ II

I bow to thee, who is an embodiment of one of the five arrows of cupid–God of love, namely, क्षोभण शरः।

(91) Om Śuddhanilāñjana prakhyāya namaḥ II

I bow to thee, who is akin to purest antimony.

(92) Om Daityamuṇḍa vibhūṣitāya namaḥ II

I bow to thee, who is decorated with the skulls of demons indicating that all Asuri energies cannot stand in front of him.

(93) Om Balibhuje namaḥ II

I bow to thee, who feels immense pleasure by

accepting offerings of his devotees.

(94) Om Balibhuk nāthāya namaḥ II

I bow to thee, who is the Lord of those deities who are propitiated by various kinds of offerings of their beloved ones.

(95) Om Bālāya namaḥ II

I bow to thee, possessing a charming form of young child – वटुकभैरव.

(96) Om Ābāla parākramāya namaḥ II

I bow to thee, who having unparalalled valour is propitiated by all.

(97) Om Sarvāpattāraṇāya namaḥ II

I bow to thee, who takes his devotees out of various misfortunes and calamities.

(98) Om Durgāya namaḥ II

I bow to thee, who protects all from the impassable forties of the world.

(99) Om Duṣṭabhūta niṣevitāya namaḥ II

I bow to thee, who is served by all evil forces and narrow minded ones.

(100) Om Kāntāya namaḥ II

I bow to thee, you are enamoured by all pleasing energies.

(101) Om Kāmine namaḥ II

I bow to thee, who is embodiment of all desires.

(102) Om Kalānidhaye namaḥ II

I bow to thee, who is the treasure of all arts.

(103) Om Kāminīvaśakṛte namaḥ ||

I bow to thee, who keeps all sense organs and its controlling deities under his own control.

(104) Om Vaśine namaḥ ||

I bow to thee, who puts all under his own thumb and rules their hearts with base.

(105) Om Sarvasiddhi pradāya namaḥ ||

I bow to Bhairava, who bestows all riches to his worshippers without any delay.

(106) Om Vaidyāya namaḥ ||

I bow to thee, who is a physician specialist.

(107) Om Prabhaviṣṇave namaḥ ||

I bow to thee, who is well-versed in all the branches of literature.

(108) Om Pratāpavate namaḥ ||

I bow to thee, who is full of valour and greatness.

|| Om Śāntiḥ-Śāntiḥ-Śāntiḥ ||